

Baudhik Yojana , April 2007

Format / Type	Topic	Note
Geet	Chale chale hum nishadin averat...	For the months of April, May 2007 PAGES 2, 3 . Audio is also available on hssus.org (click on Resources and then on Geet)
Subhashita	Saativka karyakarta	PAGE 3 . Lead and follow before prarthana every week in April, May 2007
Baudhik	Dharma is more than a religion	Baudhik points for reference. Not be read as is. ☺, PAGES 4, 5, 6
Charcha	Sangha karya paddathi - Uniqueness	Charcha points for reference and not to be read as is. ☺, PAGE 7
Short stories	The New Year Day Celebrations Of Baisakhi and Vishu	2 Short stories PAGES 8, 9, 10
News review/roundup	Hindu news review	Will be published over hss vibhag email alias by April 26 th , 2007

Geet for April and May 2007

चले चले हम निशिदिन अविरत, चले चले हम सतत चले
 कर्म करे हम निरलस पल पल, दिनकर सम हम सदा जले ॥
 सोते नर के भाग्य सुप्त है, जागे नर का भाग्य जागता
 उठने पर वह झूठ से उठता, पग बढ़ते ही वह भी बढ़ता
 आस वचन यह ऋषि मुनियो का, नर है नर का भाग्य विधाता
 पुरखो की यह सीख समझकर, कर्मलीन हो सदा चले ॥

आर्यधर्म को पुनः प्राणमय, करने निकले घर से शंकर
 केरल से केदारनाथ तक, घूमे गुमराहों पर जयकर
 विचरे अचल वनांचल मरुथल, ऐक्य तत्व का शंख बजाकर
 उस दिग्विजयी की गति लेकर, सतत चले कर्मण्य बने ॥

गाडी मेरा घर है कहकर, जिस ने की संचार तपस्या
 मैं नहीं तू ही तू यह जपकर, जिस ने की माँ की परिचर्या
 जय ही जय की धुन से जिस ने, पूरी की जीवन की यात्रा
 उस माधव के अनुचर हम नित, काम करे अविराम चले ॥

chale chale ham nishidin avirat, chale chale ham satat chale
 karma kare ham niralas pal pal, dinakar sam ham sadaa jale | |

sote nar ke bhaagya supta hai, jaage nar kaa bhaagya jaagataa
 uThane par vah jhaTh se uThataa, pag baDhate hee vah bhee baDhataa
 aapta vachan yah RuShi muniyo kaa, nar hai nar kaa bhaagya vidhaataa
 purakho kee yah seekh samajhakar, karmaleena ho sadaa chale | |

aaryadharma ko puna: praaNamay, karane nikale ghar se shaMkar
 keral se kedaaranaath tak , ghUme gumaraahoM par jayakar
 vichare achal vanaaMchal maruthal, aikya tatva kaa shaMkha bajaakar
 us digvijayee kee gati lekar, satat chale karmaNya bane | |

gaaDee meraa ghar hai kahakar, jis ne kee saMcaar tapasyaa
 mai nahee tU hee tU yah japakar, jis ne kee maa kee paricharyaa
 jaya hee jaya kee dhun se jis ne, pUree kee jeevan kee yaatraa
 us maadhav ke anuchar ham nit, kaam kare aviraam chale | |

Meaning:

Let us stride everyday tirelessly,
Let us stride continuously.
Let us work without being slothful,
And persistently be as radiant as the Sun.

A sleeping person's fate is dormant,
It shines as the person leaves the bed.
The destiny emerges as the person rises,
It proceeds as one marches ahead.
It is verily told by the saints and sages,
We are the master of our own destiny.
Grasping such advice of our ancestors,
Let us stride while delving in activity.

To resurrect the Arya-dharma,
Shankara came out of his house.
From Kerala to Kedarnath,
He victoriously went around.
He traveled over wilderness and deserts,
Spreading the message of unity.
Borrowing the speed of this victor,
Let us be active and stride continuously.

'Cars and railways are my house',
Saying thus who made travel his penance.
Chanting the motto of 'Not me but you',
Who countlessly circumambulated mother Bharat.
Who completed the journey of his life
Singing to the tune of 'Always Victory'.
Let us, the followers of that "Madhav",
Work continuously and stride tirelessly.

Subhashita: (Description of Saatvika Karyakarta in Srimad Bhagawad Gita)

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्धसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ १८-२६ ॥

muktasaṅgo'nahamvādī dhṛtyutsāhasamanvitaḥ ।
siddhyasiddhyornirvikāraḥ kartā sāttvika ucyate ॥ 18-26॥

One who is free from attachment, is non-egotistic, endowed with steadfastness and enthusiasm, and unperturbed in success or failure is called Saattvika. (18.26)

Topic 1: Dharma is more than a religion :**Definitions of Dharma:**

- Dharma comes from the root word 'Dhru, which means a principle that supports and sustains ("Dharayate iti dharma").
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- Dharma is the cosmic ordinance (Rta), natural or divine law, or universal harmony
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- Dharma is that which promotes an orderly manifestation, evolution and fulfillment of the innate nature and destiny of *anything*, animate or inanimate, a process and even the cosmos.
 - o 'Orderly' means the development of one's innate potentiality should not conflict with the development of the other in the society or cosmos. In other words, the three basic entities namely: man, society and the cosmos, maintain or develop their destiny harmoniously without hurting the other two. Here the principle of 'nyaya' (justice) is very well brought out.
 - o **The Essence** of anything is called its Dharma; for example, sweetness is the Dharma of sugar. When applied to a process, like a river, it is the law of flowing. In the case of a human being it is '**manava dharma**' which is to transmute him from animal to god. When applied to a society in which one is born it becomes ethics (**Rashtra Dharma**)

Sources of Dharma

The Vedas being the primary scriptures of Hinduism naturally get the pride of place as the definer and the source of dharma. But, with the growth "Of the human society and the consequent problems it had to face, there arose a great need to expand the scope of and to delve deeper into, the concept itself. It is this that gave rise to the composition of the later works, now included under the comprehensive term 'dharmastras'.

Vedo akhilo dharmamulam
smriti sheele cha that vidaam
acharascha sadhumaan
atmanah tushtih eva cha

Translation: The sources of dharma are: the Vedas, the smritis, the teachings and conduct of persons who are well-versed in the scriptures and are of unblemished character, one's own conscience.

Types of Dharma

1. Vedokta Dharma is analogous to constitutional law
2. Rishiprokta Dharma is analogous to statutory law
3. Sadachara Dharma is analogous to customary or traditional law

4. Vyakthi Swatantra is analogous to case law or fundamental rights

Just like all the laws of the land are subservient to the constitutional law, Sanathana Dharma formed the foundation for all the other laws of our land. Based on the Vedas only Rishis could compose their manuals on dharmasastras; some of these are Manu, Vishnu, Yagnavalkya, Angirasa, Vashishta, Apasthamba, Gautama etc.

The reason for the existence of so many dharmasastras is the scope of dharma and its dynamism. Keeping in view the dependence on the Vedas, scientific spirit and human rights, our Rishis have made amendments to the dharmasastras whenever such changes were warranted; there was never any rigidity in the law itself.

Dharma versus Religion

In the context of this discussion the English word "Religion" is best described by the Sanskrit word "Sampradaya". We shall try to bring about the subtle difference between *Dharma* and *Sampradaya* or *Religion*. *Dharma* is one. *Sampradayas* can be and are many. *Dharma* is not founded by an individual, it is without a beginning. A *sampradaya* is founded by an individual. It is born and therefore shall perish. *Dharma* is *eternal-Sanatana*.

From the above observations it can be clearly realized that all of us have one common Eternal *Dharma*. Muslim, Sikh, Parsi, Christianity, Swaminarayana, Pushti Marga etc. are all *sampradayas*. They have one inspirer or founder e.g. Jesus, Mohammed etc. They follow a particular text e.g. the Bible, Koran etc. They follow a particular code of conduct e.g. Sunday Mass, Baptism, etc. *Dharma* by its very nature is '*bin sampradayik*' (secular), *Dharma* however has the capacity to accommodate countless *sampradayas*. It is the very basis of all of them. No *sampradaya* has the capacity to encompass the entire *dharma* in all its aspects.

When we call a *sampradaya*, a *dharma*, misunderstandings and conflicts arise. We call Sikhism, Islam, and Christianity etc. *dharma* when they are in fact *sampradayas*. Moreover, when we call *dharma* as a *sampradaya* we do great injustice to it. *Sampradayas* arise from *Dharma*, exist in it and will get dissolved in it. So to say that the majority in India are Hindus is not strictly right. All humanity shares this *Dharma*. To club various *sampradayas* together and call them a majority is also unfair since the various followers maintain their separate identity e.g. staunch Shaivites would not generally like to be identified with Vaishnavites. To give minority status to one *sampradaya* e.g. Muslims and deny the same to another e.g. Pushti Margis (followers of the sect started by Shri Vallabhacharya) is an injustice to the latter. In fact in Bharat (India), Muslims as a *sampradaya* enjoy an overwhelming majority compared to most other *sampradayas* except Christianity which is the second largest *sampradaya*.

When a country's laws are based on the tenets of *Dharma* it is called a **Dharmik Raj** e.g. Rama Rajya. When a country's laws are based on a *sampradaya* or favor a *sampradaya*, then it is called a *Sampradayaik Raj* e.g. Saudi Arabia is a Muslim State. In a *sampradayaik raj*, there is either intolerance or injustice shown towards another *sampradaya* e.g. Serbs towards Muslims, or there is a total annihilation of another *sampradaya* e.g. the Shaivites were either killed or driven out by the Muslims from Kashmir. A *sampradayik raj* gives no scope for another *sampradaya* to flourish under its wings.

On the other hand in a *dharmik raj* all *sampradayas* flourish and prosper e.g. Bharat has been the birth place of so many *sampradayas*- Jainism, Buddhism etc.). Many have come from outside and flourished (Islam, Parsis, and Christianity etc.). Bharat has the maximum number of Muslims in any country.

Only those *sampradayas* which are *antidharmic* i.e. those which preach anti-social, anti-national views cannot be tolerated in a truly *dharmik raj*. For example at this time in India, unbalanced population growth of a particular *Sampradaya* is a huge problem. Any *sampradaya* that preaches its followers to produce greater numbers just to gain a majority or favor an enemy following the same *Sampradaya* should be called *anti-dharmic* and all other *sampradayas* must unite to change such anti-national views.

If *dharma* includes both philosophy and religion, do we really need a *sampradaya*? Why create differences to know the one God? In the vast scope of *dharma*, the common man gets confused and is unable to make the right choices for his individual progress nor does he have the vision of his role in the complex world around him. The masses need to be guided with simple, healthy views and rules to help their progress. For instance, since the Hindus are given a choice of going to the temple, *Yogasanas* (*yogic* postures), worship (*puja*), meditation (*dhyana*), repetition of the Lord's name (*japa*), etc. as their daily early morning routine, in sheer indifference or confusion they chose nothing, or sometimes not according to their temperament. They deprived themselves of the great spiritual benefit of these spiritual practices (*sadhanas*) and in the process almost lost their rich heritage. Hence a *sampradaya* does guide an individual or society towards progress and unity. But as Swami Vivekananda said, "It is good to be born in a *sampradaya* but not to die in it." One must finally uplift oneself towards that Truth beyond *sampradaya* which is called Supreme (*Parama*) *Dharma*. "

Topic 2 .Sangha karya paddathi - Uniqueness**(Charcha along with own examples based on the following points)**

- Sangh needs a large number of good people in order to achieve the goal (lakshya prapti). Development of good people through Samskaras (Vyakti nirman through samskaras). Samskaras through regular practice (Niyamit abhyas). Coming together for this need is 'Shaka' (Niyamit Ekatrikaran). This is the utmost important factor in Sangh karya paddathi. If no shaka then no sangh.
- The programs/various activities in Shaka focus on the 'Guna nirman' (Personality and quality development) .
- No vyakti nishta but Tatwa nishta. We respect all great personality who have contributed for the good of humanity in different walks of life and yet we do not worship one individual. Even our founder Doctorji is also not worshiped as such. Our sacred 'Bhagwa dhvaj' is our guru and we pay respects to it, which symbolize our Hindu culture, Sacrifices and contributions of all noble personalities.
- Vyakti nirman has various steps –
 - Lok Sampark (Contact)
 - Lok Sanghrah (bringing together)
 - Lok Samskar (providing samskar)
 - Lok Vyavastha (organizing)
- Utmost dedication and focus on shaka karya.
- Paraspar prem (Love towards each other), Anushasan (Self-discipline), Lok sanghrah manhstiti (Attitude of bringing people together), samarpana bhav, focus on duties rather than rights.
- Not running after money, position and fame.
- Attitude of identifying good qualities in others and not finding faults.
- Integrity and 'Shradda' in behavior.
- Learning and developing the 'gunas' through self-motivation.
- Living as an example and inspiring others also to focus on 'Dhyeya Nishta'.
- In Sampark –
 - Door to door approach, person to person contact, heart to heart communication/talk.
 - Sajeewa and maanaviya sampark (Lively and humane contact with others, not cold calls / marketing calls)
- Sri Guru dakshina – Swayamsevaks offer their dakshina with devotion and with a sense of **offering** and not with the attitude of **donation**.
- The spirit of family.(Our work, culture and behavior is same as in one's family, that is love towards everyone, trust in each other, care for the younger, respect towards the elders).

Topic 3: The New Year Day Celebrations Of Baisakhi and Vishu

The auspicious date when the Sun transits to Mesha Rasi (also called Mesha Sankranti) is celebrated all over India under different names and rituals. It is celebrated as 'Rongali Bihu' in Assam, 'Naba Barsha' in Bengal, 'Puthandu' in Tamil Nadu, 'Vaishakha' in the state of Bihar, 'Baisakhi' in Punjab and 'Vishu' in Kerala.

Baisakhi

Baisakhi Festival falls on the first day of Vaisakh month (April-May) according to Nanakshahi or **Sikh Calendar**. For this reason, Baisakhi is also popularly known as **Vaisakhi**. Baisakhi is celebrated as the Sikh New Year. For the large farming community of Punjab, Baisakhi Festival marks the time for harvest of rabi crops and they celebrate the day by performing joyful bhangra and gidda dance.

The day of Baisakhi also marks the birth of **Khalsa Panth** and therefore holds tremendous significance for the Sikhs. It was on the Baisakhi Day meeting organized at Anandpur Sahib, in 1699, that the tenth Guru of Sikhs, Guru Gobind Singh laid the foundation of Khalsa Panth and called on the Sikhs to sacrifice themselves for their community.

Story of Baisakhi

The story of Baisakhi Festival began with the martyrdom of Guru Teg Bahadur, the ninth Sikh Guru who was publicly beheaded by the Aurungzeb, the Mughal ruler. Aurungzeb wanted to spread Islam in India and Guru Tegh Bahadur stood up for the rights of Hindus and Sikhs and the Mughals therefore saw him as a threat.

After the death of Guru Teg Bahadur, his son, Guru Gobind Singh became the next Guru of the Sikhs. Guru Gobind Singh wished to instill courage and strength to sacrifice among his fellow men. To fulfil his dream, Guru Gobind Singh called on the historic Baisakhi Day congregation of Sikhs at Anandpur Sahib on March 30, 1699.

When thousands of people assembled for Guru's blessing, Guru Gobind Singh came out of the tent carrying a sword. He gave a powerful speech to infuse courage amongst fellowmen. At the end of the speech he said that every great deed was preceded by equally great sacrifice and demanded that anyone prepared to give his life come forward. On the Guru's third call, a young man offered himself. The Guru took the man inside the tent and reappeared alone with a bloodied sword. Guru Gobind Singh asked for another volunteer. This was repeated another four times until a total of five Sikhs had gone into the tent with the Guru. Everyone present were worried and thought that Guru Gobind Singh killed the five Sikhs. At this point Guru presented all the five men before the people. Every one was surprised to see all five men alive and wearing turbans and saffron-coloured garments.

These five men were called **Panj Pyara** or 'Beloved Five' by the Guru. The Guru blessed them with a

Pahul ceremony. In an iron vessel, the Guru stirred with a sword called Khanda Sahib, sweetened water. This water, considered the sacred nectar of immortality, was first given to the five volunteers and then drunk by the guru and later distributed amongst the crowd. With this ceremony, all those present, irrespective of caste or creed, became members of the Khalsa Pantha (the Order of the Pure Ones).

The Guru regarded the Panch Piaras as the first members of the Khalsa and the embodiment of the Guru himself. With the constitution of the Panj Pyare the high and low castes were amalgamated into one as among the original Panj Pyare, there was one Khatri (shopkeeper); one Jat (farmer); one Chhimba (calico printer/tailor); one Ghumar (water-carrier); and one Nai (barber). The Guru gave the surname of Singh (Lion) to every Sikh and also took the name for himself. From Guru Gobind Rai he became Guru Gobind Singh. This was seen as a great step in national integration because society at that time was divided on the basis of religion, caste and social status.

The Holy Book is taken out in a procession led by Panj Pyaras (5 senior Sikhs) to symbolize the original leaders.

Guru Gobind Singh also bestowed on Khalsa, the unique Sikh identity. He directed Sikhs to wear **five K's**: Kesh or long hair, Kangha or comb, Kripan or dagger, Kachha or shorts and a Kara or bracelet. Guru Gobind Singh also discontinued the tradition of Gurus and asked all Sikhs to accept the Grantha Sahib as their eternal guide.

The day of Baisakhi has another significance for the Hindus as it was on this day in 1875 that Swami Dayanand Saraswati founded the Arya Samaj. Besides, Baisakhi day is of relevance for the Buddhists as Gautama Buddha attained enlightenment and Nirvana on this auspicious day

Baisakhi is also unforgettable for Bharat's freedom movement, for it was on this day in 1919, when Gen. Dyer ordered the Jallianwala Bagh massacre in Amritsar. Among the innocent men, women, and children gathered there to celebrate the festival, thousands lost their lives in the senseless firing.

Vishu

The festival of Vishu is celebrated in the state of Kerala to mark the Malayalam New Year Day. It falls on the first day of Malayalam month Medam (April), which is the astronomical New Year Day when the sun transits to the zodiac Mesha.

The festival is marked with offerings to the divine called *Vishukkani*. The offerings consist of a ritual arrangement in the puja room of auspicious articles like raw rice, fresh linen, golden cucumber, betel leaves, arecanut, metal mirror, the yellow flowers *konna* (*Cassia fistula*), and a holy text and coins, in a bell metal vessel called uruli. A lighted bell metal lamp called *nilavilakku* is also placed alongside. On the previous night itself this arrangement is completed. On the day of Vishu, the custom is to wake

up at dawn and go to the puja room with the eyes closed so that the Vishukkani is the first thing one sees.

On the Vishu day, early in the morning, one of the members of the house, usually the eldest female member gets up and lights the lamp and looks at the 'Kani' . She then wakes up other members, one after another and the 'Kani' is shown to everyone of them. Particular care is taken not to allow anyone to look by chance at other things. Even the cattle are not deprived of this privilege, as the 'Kani' is taken to the cattle-shed and placed before them to have a look.

Since the occasion marks the beginning of Malayalam New Year, it is also considered auspicious to read verses from Hindu Holy book "Ramayanam" after seeing the 'Vishukkani'. It is also believed that the page of the "Ramayan" that is randomly opened by you will have the narrations which will have a bearing on your life in the coming year. Devotees also throng the well-known Srikrishna temple at Guruvayur to have a "Vishukkani Darshan" on the early hours of "Vishu" day. Another major attraction of Vishu is the bursting of crackers which is a part and parcel of the celebration especially for children.

People wear new clothes (*kodi vastram*) for the occasion and the elders of the family distribute tokens of money to the children, servants and tenants. These tokens are called *Vishukkaineetam* and are usually in the form of coins. This custom is carried on this way in the belief that their children will be blessed with prosperity in the future.